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STUDENT REVIEW

YEAR 5

Student Review is an independent student publication serving Brigham Young University's Campus Community.

Student volunteers from all disciplines edit and manage Student Review. However, opinions expressed are those of individual authors and do not necessarily reflect the views of the SR staff, its advertisers, BYU, UVCC, or the Church of Jesus Christ of Latter-day Saints.

Student Review is published weekly during the fall and winter semesters and monthly during the spring and summer terms by the Student Review Foundation, a non-profit corporation. SRF operates under the direction of the Foundation for Student Thought, also a non-profit organization.

A year's subscription costs \$10.

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NOTE FROM AN ASSOCIATE PUBLISHER: RESHAPING BYU'S BOARD OF TRUSTEES

WHEN ELDER BOYD K. PACKER VISITED CAMPUS ON FEBRUARY 12, HE RAISED SOME ISSUES CONCERNING BYU's board of trustees: who they are, how they make decisions, and what qualifications they have. He said that "there are those who believe that priesthood and auxiliary leaders are not really qualified to govern a large university." I hadn't heard that concern raised before, but what Brother Packer said intrigued me. Why should General Authorities be governing a university?

The board consists of Ezra T. Benson, Gordon B. Hinckley, Thomas S. Monson, Howard W. Hunter, Boyd K. Packer, Marvin J. Ashton, L. Tom Perry, Neal A. Maxwell, Russell M. Nelson, Dallin H. Oaks, Henry B. Eyring, Elaine L. Jack, and Ardeth G. Kapp. This group is well qualified to run the Church by virtue of their callings, quite apart from their considerable secular experience. What BYU needs, however, is a board of trustees that is not only committed to the Church and has the time to devote to the university, but is also fluent in the language and community of

undergraduate education, since that appears to be the direction the university is heading.

I am concerned with the demands that a growing Church places on the trustees' time. They cannot give adequate attention to BYU's needs and the time spent worrying about BYU could and should go to other aspects of the Church. Surely they already rely on faithful, reliable experts to help them manage other aspects of their work, matters ranging from law to architecture, to agriculture, to security, social work, and medicine. Why not educational?

In his address, Elder Packer said, "Some have even recommended that an independent board of trustees be organized, made up of specialists or experts representing the professions, business, industry, and government. ... They have suggested that such a board, provided with independent sources of finance, would protect the Brethren from their own lack of qualification." He then went on to list the Board's collective experience in business, law, medicine, university administration, the armed services, and

seminary teaching. This is indeed plenty of qualification for running one of the institutions Packer mentions. But an undergraduate university?

The purpose behind reorganizing the board of trustees would not be to "protect the Brethren from their own lack of qualification" as Elder Packer suggested, but to protect BYU students from getting anything but a first-rate undergraduate education and to free Church leaders to do other important Church business.

I suggest that the board be reshaped to include faithful Latter-day Saints such as David Gardner, president of the University of California; Gordon Gee, president of Ohio State University; and Chase Peterson, retiring president of the University of Utah. The board might also include individuals who have not spent most of their lives dealing with educational issues, persons such as Mark Cannon, former administrative assistant to Chief Justice Warren Burger and former chair of BYU's political science department. Even some non-Mormons who are sup-

portive of the Church's goals might be considered. There seems to be a large pool of qualified individuals that the Church could invite, individuals who are not now contributing to the university.

At the close of his address, Packer warned us of the long trend of church-sponsored universities severing ties with their sponsoring churches, seeming to indicate that such is possible at BYU too. But BYU's interest in religion and upholding the values of the LDS Church would surely not be hampered by including such individuals on the board of trustees.

Not only would some non-General Authorities on the board of trustees free up Church authorities to administer the needs of a growing Church, but BYU would gain an important new level of resources consisting of individuals experienced in the problems of improving undergraduate education.

John Armstrong

STAFF NOTES

Are there any burning questions you'd like to ask the SR staff? Any fiery criticisms, any suggestions? What do you think of the Review? Where has it been? Would you like it to go back? Where is it going? Hate us? Love us? Let us know. In a special SR section in early April, the Review will take a step back and look at ourselves. We want your input and your questions—whether you be friend or foe, devoted reader or devoted opponent. Please send us questions and comments at PO Box 7092, Provo, UT 84602.

Staffperson of the Week: Steven Gibson. Every Saturday morning, Steve is up and copyediting, putting his little red initials—SDG—on the articles he combs for errors. Steve is one of the pillars of the Review—quiet, stable, constant, and constantly writing articles. We need more of his kind.

Spring and summer mean marriage, graduation, staff depletion. There's never been a better time to join the Review. We need writers and would-be editors; we need ad reps; we need design staff. Everyone is welcome to our weekly staff meetings—Tuesday nights at 6 pm in the Maeser Building.

Letters

To The Editor:

The paradox of tolerance is that it is difficult for a person with a philosophy of tolerance to accept another person who has a philosophy of intolerance. That is why I was pleased when I first heard about the criticisms toward "political correctness." A common insistence that everyone have "tolerant" views is impossible, because while it allows for acceptance of and rights for groups such as homosexuals, women, blacks, non-Christians, and other less-represented portions of our society, it rarely allows for acceptance of groups that would rather not see a change in the power structure of our country. Criticism of the notion that people need to be politically correct is important in order that those people that advocate equal rights for all not become one-sided in favor of only the less-empowered.

"Political correctness," however, is not a movement, much less a radical movement. To be politically cor-

rect merely means to hold the values that society commonly feels to be right. In the past there have been countless different opinions that have been politically correct to hold. Multiculturalism is not unique as a politically correct view; the fact that all BYU students are required to take a course as biased toward nationalism as American Heritage is a reflection of the views our society considers to be correct. The conflict arises, however, in our current values when "politically correct" people discriminate against "politically incorrect" people on the basis of "politically incorrect" people discriminating against some other group, such as homosexuals. It is clear that this second tier of discrimination can be hypocritical. That is why a philosophy of tolerance, one of our current politically correct philosophies, is difficult to maintain: it requires constant assessment of one's thoughts and actions. It is only when we can find a way to be accepting of every-

one, even the unaccepting, that we can be truly tolerant. That, I think is the point of the criticisms toward the insistence that everyone be politically correct.

Carrie Hamer

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BYU VERSES ITSELF

BY STEPHEN D. GIBSON



THERE IS A MARKED CONTRAST BETWEEN THE IDEALS OF MORMONISM AND THEIR PRACTICE AT BYU. ACHIEVING the ideals of Mormonism should involve an application of the principles found in the Book of Mormon. BYU fails to do this as an institution. By comparing just a portion of one verse (2 Nephi 26:33) from the Book of Mormon with BYU's curriculum, the difference between what this university could be accomplishing and the status quo it currently represents will be obvious.

To quote the last portion of 2 Nephi 26:33, "...he [it] denieth none that come unto him [it], black and white, bond and free, male and female; and he [it] remembereth the heathen; and all our alike unto God [it], both Jew and Gentile." If BYU were trying to follow this counsel then it would not deny blacks, women, non-LDS Christians or non-Christians, knowledge of themselves. If a white male attending BYU wishes to learn about the contributions of white males to American culture he takes American Heritage, a class that basically concentrates on his forefathers' efforts. If an African-American or female student attending BYU wishes to learn about the contributions of blacks or women to America's culture they do so largely on their own. There are individual professors who will help, but there are no African-American Heritage or Women's Heritage classes offered. All are not alike to BYU and whether the institution itself is trying to progress toward a curriculum that seriously addresses the world-views of blacks, women, and others is questionable.

The David M. Kennedy Center for International Studies offers undergraduate degrees in American, Asian, Canadian, Latin American, and Near Eastern studies. To quote BYU's General Catalogue, there is "no degree offered" in African Studies. BYU sponsors an African-American week. Other universities sponsor African-American

departments and offer degrees from those departments. The role of blacks in Mormon history (men like Elijah Abel and women like Jane Manning James) is ignored at BYU and is not going to be taught anywhere else. Eldredge Cleaver has been a member of the Church for the past nine years but his perspective, and the potential for diversity he offers, is untapped.

BYU has begun to offer a minor in Woman's Studies (through the Sociology department) and does fund research through a graduate level Women's Research Institute, but does not have an academic department of women's studies. Women's achievements are not studied for their own sake at BYU. Rather, women are defined as portions of families or marriages. There is more to women than their families, more to them than their husbands. The effects women have had on the LDS Church (Emma Smith, Amanda Knight and Lucy Young for example) are not studied here and if not studied here such contributions to Mormonism are likely not studied at all.

Of the 61 religion classes offered at BYU, 11 are survey classes of at least two other faiths. No one other religious faith receives an entire semester's study at BYU and the vast majority of classes that do spend time on other religious traditions do so having stated that they will be taught, to quote the General Catalogue, "emphasizing the restoration," or "in comparison with LDS doctrine." An emphasis on Mormonism is appropriate at BYU, but the lack of emphasis on other faiths is not. The LDS Church is not completely understood by the world and the students at BYU do not always have the opportunity to understand the churches of the world. This lack of understanding prohibits communication between members of the LDS Church and non-members. While BYU cannot control what is taught at other universities it can help its own students develop an appropriate appre-

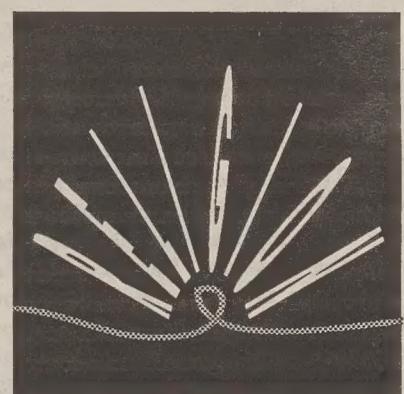
ciation for the faith of others.

By not giving students here these opportunities BYU does not give them a truly general education, an education that will help students, to quote BYU's General Catalogue, "understand the development of our culture and civilization." That BYU does not teach about the role of blacks, women and other faiths in that culture and civilization limits its students knowledge of themselves and their world. This distorts the general education students are expected to gain here, the general education BYU's catalogue says "is, quite simply, at the heart of what the university is about." Without a Department of Women's Studies, a Department of African-American Studies and an expanded religious curriculum BYU undercuts its own stated purposes and fails to prepare its students as completely as it should.

Arthur Henry King, an emeritus BYU professor, has stated that "The object of a Mormon university must be to build the Kingdom of God, to

serve the Church in the full sense of what that implies." Brigham Young University fails to do this as completely as it is capable by not institutionalizing the Christ-like ideal expressed in 2 Nephi 26:33. The only way this ideal will be institutionalized at BYU is if students and faculty constantly and conscientiously request it. BYU does not build the kingdom or serve the church when it denies its students an awareness of themselves and their neighbors. If students do not know themselves or their neighbors they cannot begin to effectively love themselves or their neighbors as themselves.

The gospel can transcend ideologies, political views and cultures if it is allowed to. However, BYU teaches, by default, an ethnocentric view of the world around it. By doing so BYU presents a biased view of the people in the world and fails to completely prepare its students for the international nature and charitable ideals of the Church that owns it. Δ



FROM THE HORSE'S MOUTH

Peculiar doctrines we've heard lately—

If Joseph Smith had translated the Book of Mormon later, it would be a different book.

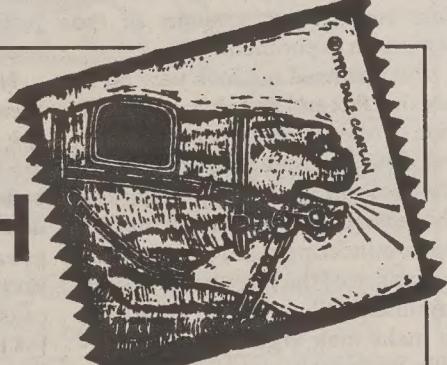
Women who don't marry in this life will marry all the soldiers that died in the wars.

Thirty years ago, MIT students constructed a replica of the ark of the covenant. Reportedly, the ark had mysterious powers that sent out strange electrical charges.

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Joseph Smith ordained women to the priesthood before he died. That is why women should have the priesthood today.

Send what you hear from the horse's mouth to: SR Horse's Mouth, PO Box 7092, Provo, UT 84602.



AMERICAN HERITAGE 100: A BIG, "WHITE" LIE

BY MATTHEW STANNARD

AT THE BEGINNING OF BYU'S REQUIRED AMERICAN HERITAGE 100 COURSE, STUDENTS ARE GIVEN A SORT OF APOLOGY. Most courses, they are told, pretend not to be biased. This one will not make such a claim. This is history the way the authors (Frank W. Fox and Clayne L. Pope, both BYU professors) see it; the material in the course will reflect their opinions. Curiously, this initial humility does not seem to last very long. Soon it is turned into stubborn defiance as the course shapes a history which stands up to neither academic scrutiny nor philosophical criticism. As students are spoon-fed (or force-fed) the dogma of Fox and Pope's "opinions," the true meaning of that apology is terrifyingly revealed.

American Heritage 100 is a metaphysical system, a theology. It offers itself as an interpretation of history which students must accept, and defines all historical events in its own mystical, unverifiable terms. Like most metaphysics and theology, it pretends it is neither metaphysical nor theological. Worst of all, its underlying metaphysical principle is a lie; an ill-conceived philosophical failure invented thousands of years ago by pagans, and used throughout the ages to justify oppression, elitism, and dishonesty, of which American Heritage 100 is the latest manifestation.

A cursory examination of the textbook and other materials for the class reveals it to be a mixture of political theory, economics and history, held together by a common philosophical thread. This arrangement might first appear harmless; one attempt among many to make sense of history by employing a system. The honesty suggested in the earlier statement might support this benevolence. It seems that everyone is entitled to their interpretation of history, and the book and lectures offer interesting, entertaining accounts of the American experiment.

But one need not look very far to see that Fox and Pope have no intention of offering their theory as a theory. The language used throughout the book and the shallow rhetoric of the lectures display a contempt for open-mindedness and a remarkable ignorance of the most basic rules of argument. What Fox and Pope need to make their arguments invulnerable to opposition is a foundation which justifies whatever they want it to. That foundation is laid out early in the course. Conveniently enough, it is called "The Good."

The Good is a normative truth; a value-judgment about the nature of



reality. It assumes that reality is based upon principles which exist independent of space, time, perception, and language. On pages 50 and 51 of the text, the Good is justified using a set of completely fallacious arguments designed to scare the reader into compliance. "Without a Good," we are told, "there could be no lasting consensus among the people." This statement assumes the very thing it wants to prove: that the Good is the basis for a public virtue. The text continues: "In the absence of a Good, society itself would not conform to any higher truth." This is circular and meaningless. In essence, it says: There must be a higher truth in order to conform to a higher truth; without the Good, there would be no Good.

The authors go on to say that without the Good, there is "no way for a society to tap into any higher sources of human nature." This statement falls into the same meaningless circularity as the previous one. Moreover, it assumes that a transcendent principle is responsible for our virtue; that we "tap into" some vat of Good in order to be good people. This assumption hasn't a shred of justification; it makes science fiction seem reasonable by comparison.

Notice that all of these "arguments" share a common denominator: Rather than justifications, they are warnings. They say: You must believe in the Good, because if you don't, blah blah blah. One could just as easily say "You must believe the universe is ruled by an Iguana, because if you don't, you are denying the basic iguana-ness of all humankind." These are not justifications, they are appeals to fear and despair.

This becomes obvious when Fox and Pope go on to offer the "only possible" alternatives to their theory: relativism, the denial of absolute values; and utilitarianism (discussed in class lectures), defined by Fox as "a few people deciding what the Good is, and forcing it onto everybody else." The dismissal of the former position is a gross oversimplification. The definition of the latter is completely false. But interestingly enough, the authors don't seem interested in critiquing these theories. Again, they are used as scare tactics. We are never told why relativism is philosophically invalid; no principles of utilitarianism are dis-

cussed and refuted. Instead, they are briefly mentioned with the tag-line "if you don't believe us, you've got to believe these awful things. Moving right along..."

When any attempt at justification is made, it fails miserably. Fox's lectures are full of mystical pronouncements and liturgical rhetoric intertwined with trite examples from slides and home movies. Calling the Good a principle which "exists independent of human perception," he shows a series of photos designed to prove that we all share a common conception of what is beautiful. Having established a momentary consensus, Fox then reasons by analogy that, since we all seem to share a concept of beauty, the Good must exist.

The present reader, unfamiliar with this course, might by now be gaping in amazement and disbelief. But the worst is yet to come. After "proving" this mystical Good, our respected theologians Fox and Pope go on to oversimplify a few more philosophical principles to make their case. In a section entitled "Natural Law and Natural Rights," the authors exhibit a naive and misleading knowledge of philosophical history that ends with the Enlightenment, ignoring or dismissing all subsequent thought. Natural law, sliced and diced by thinkers from David Hume to Robert Anton Wilson, is simply assumed to be true. Misrepresenting Rousseau and his contemporaries, the authors accuse those thinkers of perverting the Good by developing their own idea of what nature is. The authors imply that Rousseau, in a conspiratorial fashion, "mold(ed) and shape(d)" nature in a perversion of the Good (54). No verification is offered for these accusations.

Enter America's founders to the rescue. "Freedom for (the founders) was not the license to do whatever; it was the liberty of each to orient himself to the Good as his individual conscience might dictate." (57) This sentence is telling; it shows that the authors intend to make all positive or desirable things part of their "Good." Obviously this begs the question. How are these wonderful virtues decided? But the metaphysical presupposition is that they need not be decided, since the Good exists "out there." This argument leads us

only to the original justification of the Good, a collection of stern warnings, themselves based on unproven assumptions.

The American achievement, according to the course, was an infusion of virtue and self-interest. But before such an infusion can be justified, two contradictory premises must be asserted. Once again, Fox and Pope are theologians of human nature, telling us, as Fox puts it in class: "Each one of us has virtue and selfishness implanted in our very being." The authors postulate a divided self which can only be resolved, they insist, by an external system of politics and economics. They have invented the problem and invoked a solution.

The implications are frightening. Fox and Pope have invoked a daemon so powerful that any historical injustices may be swept away, grudgingly acknowledged then dismissed, reinterpreted, or simply ignored. Throughout the course they are guilty of all those things. Using arguments any logician would laugh at, and scholarship as shallow as their logic, Fox and Pope's metaphysical Good shapes history the way they want—conveniently along the white, male, European path.

America was discovered, not conquered, we learn. This is because the White Man and his "republican experiment" had the Good on his side, which apparently justified the wholesale slaughter of the continent's original inhabitants. (Incidentally, the book mentions Native American ten times: once in a quote about nudity on the frontier, once in conjunction with scalping, three times in reference to a constitutional commerce clause, twice referring to Andrew Jackson, once mentioning beads and jewelry, once describing "indian" attacks on colonists, and once in reference to the stereotype of alcoholism. No mention is made of the Trail of Tears, Custer's campaigns, the reservation policy, or subsequent Native American rights movements. No apology is offered for our wholesale slaughter. It is simply blotted out from history; Big Brother would be proud.)

In fact, one need neither be a "relativist" nor a "utilitarian" to refute Fox and Pope's metaphysical Good (whether we're talking about the real meanings of those terms or the mis-

representations by our two distinguished theologians). What the "Good" is based on is not absolute truth, but absolute nothingness; absolute abstraction. It contains no "truth," but rather is full of static, motionless principles which alienate humanity from itself, from a loving, revealing creator, and from real human progress. As mentioned earlier, the "Good" has its origins in pre-Christian philosophy. Essentially it is a byproduct of Platonic elitism which has recently been recapitulated by Allen Bloom (another scholar who feels no need to prove his assertions) in *The Closing of the American Mind*.

For Bloom, as for Fox and Pope, the fear of relativism is enough to warrant dishonesty in education. Students must have a "system" within which to work, or they will not follow the instructions their heritage commands of them. Notions such as the Good are metaphors for those systems. They do not exist in the revealed words of God or in the discoveries of science, but come from the precepts of ancient sophists, augmented by atheists like Bloom who see religion only as a means for social control.

Based on such purposes, what possible good can be found in the "Good?" Perhaps there will be an advantage for elites who wish to create myths for their subjects to follow. Soldiers will be able to fight unjust wars and invoke the "Good" in their defense. History will be erasable and shapable, as the American Heritage text makes clear.

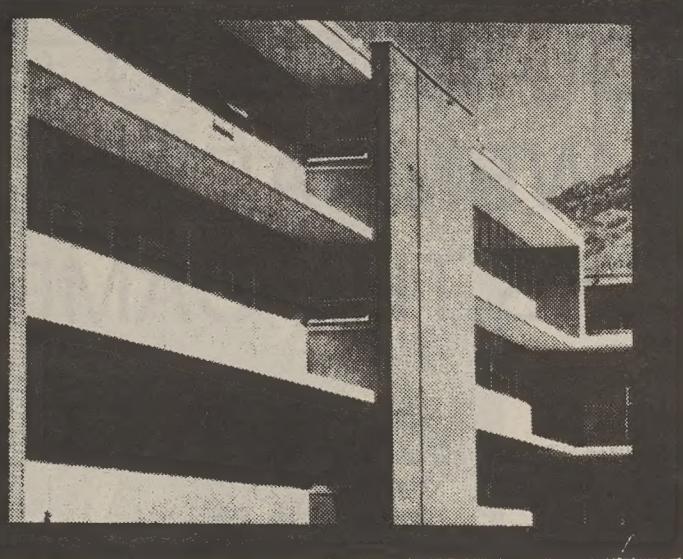
But I believe much is lost in these "noble lies." The real good in human relations must come from honesty, critical reason, and openness to the revelations of the world and the Word. Emmanuel Levinas, in *The Humanism of the Other Person*, wrote:

"Between the one that I am and the other to whom I respond there is a gap of difference without a bottom, which is also the non-indifference of responsibility, the significance of meaning, irreducible to some sort of system. Non-indifference which is the proximity of the neighbor only sketches out a form of community between the one and the other, the unity of the human family, indebted to the fraternity of humankind."

If there is a Good, it is found in these relations. Thus, no outside system could possibly capture it. The Good, in fact, is not a noun. It is our actions and attitudes towards one another. It is the willingness to acknowledge each other, and share in our triumphs and mistakes. The metaphysical theology offered by Fox and Pope is as antithetical to this as the worst tyranny of Hitler or Stalin.

In the guise of "General Education," American Heritage students are being fed bits and pieces of unjustified metaphysical assertions, shallow personal opinions, pep-talk propaganda and objectified white-male historical interpretation. Students at any university, especially one founded on gospel principles, deserve better. △

Beautiful Helaman Halls at Brigham Young University are built with Clinton Rose Norman Face Brick. Interior construction also features brick and Structural Glazed Facing Tile... all from Utah Fire Clay Company.



AN OPEN LETTER TO AMY BAIRD: WHAT IS BYUSA?

BY JOANNA BROOKS

To Amy Baird:

First, let me congratulate you on being selected BYUSA president. While some have belittled the fact that you were the first woman selected, saying that there's no achievement in being "selected" rather than openly "elected" anyway, your victory demonstrated that women have much to contribute at the helms of this university, despite their virtual absence in the upper echelons of BYU's administration. You'll be the first BYUSA president to chuck the blue blazer and yellow power tie, Amy. Congratulations indeed.

On to some serious concerns.

As you assume your office, I hope that you will be conscious of the hard facts of Selections 1991. You were selected by a committee including Brett Blake, Peter Cowley, Maren Mouritsen, Rush Sumpter, and three other random BYU students. You were selected largely by the powers that be at BYUSA. In the primaries, 3790 students voted. In the finals, 3970 students voted for either you or Steve Moffat (we won't count the Bart Simpson contingency). That's 15.7 percent of the student body, down from last year's 21.7 percent participation.

We see the same small turnout during the BYUSA "restructuring" vote of February 1988. 2,017 students participated in the election, 7.8 percent of the student body. That year, 43 percent of the voters—3.3 percent of the student body, 867 people—chose not to have elections for BYUSA officers in what was called a "strong statement" against "hoopla campaigning" by Allan Manwaring, a Restructuring Committee member. The only strong statement that was made in 1988 was that only 2,017 people really cared about BYUSA's "new" direction.

Only 2,017 students wanted a say in BYUSA in 1988. And only 3,900 people voted in 1991. From these numbers, it does not take a large leap to conclude that the majority of BYU students have little or no interest in BYUSA. Eighty-four percent of us either felt effectively disenfranchised in the BYUSA selections process; or we felt no part at all of BYUSA, which we perceived to be a fourth floor family of New Era cover models and Preference poster makers; or we didn't care enough to put down our taco salads and mark a ballot during

lunch out of self-absorbed nonchalance.

Amy, with all due respect for the office that you have earned, please remember this year that you represent a very small part of BYU. Most of the BYU student body are effectively not members of BYUSA. They don't vote; they don't go to activities; they don't care. No one is asking BYUSA to entice and enlist every person at BYU. That is impossible and unnecessary and unfair. That would be like expecting every student at BYU to join intramural sports or to write for the Student Review. Not everyone is interested in BYUSA's fifty-odd programs.

But everyone is interested in student housing, in bike policy, in the Honor Code. Everyone can benefit from increased student activity on the College Councils, from a student government that will "advise" the administration on student opinion rather than be advised by the administration on how BYU student opinion should appear (no anti-war sentiment at a nationally broadcasted Soapbox, please) or what insurance plans BYU students should buy. Everyone has a stake in the Student Advisory Council. Its members are drawn from all over the campus and elected, not handpicked by Student Leadership Development and the Student Life dean. If there is student government at BYU, the Student Advisory Council is it.

In a December 12, 1990 memo to Brett Blake, Rush Sumpter wrote, "When there is only one student-body president, that individual can speak for the entire student body" and "What the Student-body President says is more important than what any other single student says." Again, with respect for your position but with an eye to the small numbers that put you in place, this statement is debatable.

In this memo, Sumpter attempts to clarify why SAC proposals must be approved by the BYUSA president before going on to the administration. Sumpter writes that the BYUSA president must confer with coordinators and deans before approving the proposal in case there were reasons why it would be rejected—"reasons unknown to the students but salient to the university's President's Council or the Board of Trustees." The BYUSA president

would be advised of those reasons in secret and sent off to "refine the recommendation." Why? "To help the Student Advisory Committee and Student-body President be seen as 'wise counselors and advisors'...to avoid confusion in the university community regarding who spoke for the students." Effectively, Rush Sumpter's memo said that the BYUSA president's job is to act for the administration in making sure that everyone's thinking is in line, that we all agree on the proposal, that we all smile and congratulate ourselves on representing the will of the students in a "respectable" way.

This kind of maneuvering compromises the credibility of your office and of the Student Advisory Council.

The SAC is gaining reputation among students for being our voice, for researching and advocating our concerns. Newly elected SAC V.P. Joe Kerry has already outlined a dynamic plan of action for the SAC which he hopes to set into action immediately. The SAC wants to address violent crime against students and set up a system for professor and class reviews with results available to the students. The SAC wants to improve its accessibility to the students. It wants to speak for the students. By virtue of its research and its diversity, only the SAC is truly qualified to represent the students.

And already, some SAC members are worried about having their proposals rejected next year by the powers that be and will be at "BYUSSR." (That's their term, not mine.) They are already worried about their effectiveness being limited when their recommendations are reshaped and squeezed "through channels" as the charter designates. The SAC's collective opinion should carry more weight than the BYUSA president's personal opinion. Please remember your responsibility to the students next year in office.

Please don't get caught up in a power struggle with the SAC. Please pass most of their proposals, recognizing the true student voice when you hear it. Please prove their fears wrong.

Good luck in office.

Sincerely,
Joanna Brooks

The Torch Cuban Restaurant



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EVERYTHING YOU WANTED TO KNOW ABOUT BYU BUT WERE AFRAID TO ASK: SR SURVEYS THE CAMPUS

AS PART OF THE REVIEW'S FOCUS ON BYU AND BYU STUDENTS THIS WEEK, WE DECIDED TO SURVEY THE CAMPUS TO MEASURE THE ATTITUDES, ACTIONS AND OPINIONS OF BYU STUDENTS. SO, SR SURVEYED 100 STUDENTS ON CAMPUS BY STATIONING OUR SURVEYORS NEXT TO THE SWKT, JSB, HBLL, SFLC, JKHB, MARB AND THE ESC AND RANDOMLY SELECTED EVERY TENTH STUDENT THAT PASSED BY. LISTED BELOW ARE SOME OF THE QUESTIONS WE ASKED AND THE PERCENTAGES WE CAME UP WITH.

DEMOGRAPHIC

What year are you in your schooling?

1st	30%
2nd	17%
3rd	25%
4th	19%
5th	8%

What is your yearly income? (Include all grants, loans, scholarships, gifts and job revenues.)

0-\$5,000	51%
\$5,001-\$7,500	26%
\$7,501-\$10,000	10%
\$10,001-\$12,500	3%
\$12,501-\$15,000	2%
15,001 and up	5%

What percentage of your income do you spend in Utah County?

1-20%	5%
21-40%	6%
41-60%	9%
61-80%	30%
80-100%	50%

RELIGION

Which type of church do you most frequently attend?

Mormon	98%
Catholic	0%
Protestant	1%
Other	1%

Do you feel the Church of Jesus of Latter-day Saints is the only true church?

Unsure	4%
Yes	90%
No	6%

How many times a week do you read scriptures your religion considers sacred?

one	8%
two	11%
three	11%
four	10%
five	14%
more than five times	33%
read less than once a week	9%

EDUCATION

How would you rate your education at BYU?

excellent	40%
poor	3%
fair	4%
good	28%
average	14%
outstanding	11%

On the whole, how would you rate your professors?

very unqualified	9%
somewhat qualified	13%
unqualified	14%
very qualified	24%
somewhat unqualified	6%
qualified	44%

What is your main reason in pursuing a university education?

to make more money	30%
to learn	64%
social life	3%
to leave home	3%

How many hours a week do you study for all your classes?

5	4%
6-10	23%
11-15	27%
16-20	24%
more than 20	21%

Do you feel you can discuss controversial topics in your classes without being considered strange by your classmates?

Yes	40%
Unsure	24%
No	35%

Do you think your professors genuinely care about you?

Unsure	30%
No	12%
Yes	58%

After being accepted by BYU as a student, have you ever broken the code governing physical intimacy as established by BYU?

No	50%
Yes	14%
Unsure	36%

If you caught someone cheating, would you report that person to Standards?

Unsure	29%
No	60%
Yes	11%

Do you feel BYU's religion requirements are too stringent?

Yes	24%
Unsure	9%
No	67%

Do you feel that religion classes should be graded the same as other university classes?

No	47%
Yes	38%
Unsure	14%

Do you feel that academic freedom exists at BYU for both professors and students?

Yes	68%
Unsure	18%
No	14%

How would you describe the academic atmosphere at BYU?

very closed	6%
somewhat open	32%
closed	6%
very open	7%
somewhat closed	22%
open	28%

SOCIAL LIFE

On average, how many times a month do you date? (A date is defined as an appointment at a set time for a social engagement with a person of the opposite sex.)

2 or less	31%
4 times	20%
6 times	12%
8 times	9%
10 or more	13%
I rarely date	13%

Do you know any gay men or lesbian women who are attending or have attended BYU?

Yes	22%
Unsure	6%
No	72%

POLITICAL

What political party do you identify with?

Democrat	15%
Republican	70%
Other	15%

Do you consider yourself politically aware of national and world events?

Yes	77%
No	22%
Unsure	1%

Would you feel comfortable dating people of a different race?

No	21%
Unsure	



A PECULIAR PEOPLE

BY DIANNALYNN DE MARS

WHILE WALKING ACROSS CAMPUS ONE DAY LAST WEEK, I NOTICED (WHICH IS TO SAY THAT IT IS SUCH A COMMON OCCURRENCE HERE THAT I DON'T NORMALY PAY ANY ATTENTION TO IT) THE LARGE NUMBER OF STROLLERS BEING PUSHED ALONG THE SIDEWALKS. THEIR PRESENCE WAS INITIALLY BROUGHT TO MY ATTENTION AS I WAS STUMBLING FORWARD, GRABBING MY ANKLE IN PAIN AFTER HAVING BEEN SIDESWIPED DURING THE TEN MINUTE RUSH BETWEEN CLASSES. THE FATHER OF THIS STROLLER (YES, IT WAS A MAN—NOT AN ENTIRELY UNCOMMON OCCURRENCE AT BYU, EITHER) APOLOGIZED PROFUSELY, AT THE SAME TIME TRYING TO CALM A NOW UNHAPPY BABY. I DON'T HOLD IT AGAINST HIM. AFTER ALL, I'LL BE OFF CRUTCHES IN A WEEK.

NOW DON'T GET ME WRONG, STROLLERS CAN BE WONDERFUL THINGS. I DON'T ADVOCATE DRAGGING BABIES BEHIND YOU, OR LOOKING LIKE THE HUNCHBACK OF NOTRE DAME AS A RESULT OF CARRYING YOUR CHILD EVERYWHERE. ON THE CONTRARY, I LIKE CHILDREN AND ADMIRE PARENTS WHO CONTINUE THEIR EDUCATIONS. STROLLERS ARE GOOD THINGS. IT WAS JUST AN OBSERVATION—A REALIZATION.

from the grocery store to the bus station. No, it was the fact that this is a university. After the incident, I counted seven more strollers in a ten minute period. At what other university in the country would you be able to count one stroller, let alone eight?

I know BYU is different from other universities. We have religion requirements, there is a strict honor and dress code, the number of married sophomores is staggering, and people carry umbrellas in the snow. But what better indication of the fact that we are a "peculiar people" than the number of students pushing strollers to and from class. Δ



BAIL ME OUT, BERTHA

DEAR BERTHA,

Who was the moron that said that men are only out for one thing? Is this some sort of joke? Where are these men?

- NOT NAUGHTY ENOUGH

DEAR NAUGHTY,

What a sad condition this university has fallen into! Obviously, the omnipotent leaders of our beloved BYU have been faltering in their chief responsibility: the planning of dances, parties and other social activities where single students can not

only mingle but scam and score while on the road to the eternal bliss of marriage. I hate to point fingers, but Bertha must lay the blame directly at the feet of Brett Blake, who evidently has been shirking his responsibilities to provide you and other coeds opportunities for lustful experiences in a safe and wholesome atmosphere. My only hope is that with the long overdue election of a female to the highest office of this influential organization we will soon see drastic changes aimed to satisfy the yearnings of all single students, especially the long neglected and overlooked needs of women such as yourself.

DEAR BERTHA,

Ever since I was a child, I've known that "X" marks the spot. Here at BYU we have the biggest "X" of all. What spot is the ASB marking?

- CURIOUS COUGAR

DEAR CURIOUS,

Thank you for asking this all im-

portant question. Bertha herself was stumped about this mysterious "X" until she received the Time-Life book *Unsolved Mysteries and Wonders of the Universities*. Therein it describes the secret purposes for which many campus structures were designed. While the ASB masquerades as a home for collegiate big wigs its true function is much different. Bertha has discovered that the ASB was constructed to be nothing less than a giant marker to guide UFO's as they enter our community. As yet Bertha is unsure of who is behind this nefarious plot but as soon as I find out I will be sure to inform my readers.

Confused? Bewildered? Unfulfilled? Write Bertha the omniscient at P.O. Box 7092 Provo, UT 84602.

STUDENT REVIEW • BYU ISSUE
MARCH 13, 1991

EAVESDROPPER

Madsen Recital Hall-HFAC Feb 8, 8:15 pm

Coed: "So I had to go in to have this brain tumor removed."

Impressed friend: "Oh wow."

Coed: "Yeah. I'm just so glad they didn't shave all my hair off."

Somewhere on the streets of Provo, Feb 23, 1:30 am

Frustrated male: "I want a girl who doesn't just want me for my body."

Pathway up from Helaman Halls, Feb 13, 10:30 am

Disturbed female: "I just can't understand this guy. I'm rude to him. I don't return his calls. I acted bored on my last date. Why doesn't this guy get a clue?"

Insightful roommate: "Maybe you should just tell him you're not interested."

Disturbed female: "I don't know. I guess I just don't want to hurt his feelings." PLSC 200, Feb 20, 2:07 pm

Bewildered TA to partner: "Hey, why are you reading your scriptures?"

Frantic partner: "I've got a test, dammit, leave me alone!"

BYU TOP TWENTY

1. phone registration
2. devotionals
3. cheap tuition
4. Rex
5. Twilight Zone
6. Honors professors
7. approved housing
8. Cougaret bread giveaway
9. International Cinema
10. a small portion of the architecture
11. Provo's cost of living
12. orange vinyl in the Cougar-eat
13. wave machine in ESC
14. rape phones
15. off-campus papers
16. intramurals
17. vice principal Hafen
18. eating pizza on hidden air vents
19. Byline
20. the mountain view from the east lounge

BYU BOTTOM TEN

most of the architecture, acronyms, non-transferable credits, bookstore fashions, "Open house" in the dorms, drop policy, ubiquitous ballroom dancers, gold name tags, bozo bike and food cops, golf cart tours

QUAYLISM OF THE WEEK

"Mars is essentially in the same orbit... somewhat the same distance from the sun, which is very important. We have seen pictures where there are canals, we believe, and water. If there is water, that means there is oxygen. If oxygen, that means we can breathe." (Defending a proposed manned mission to Mars.)

Doonesbury



As the presidential elections draw nearer, 601 days and counting, good ole Danny-boy is sure to reveal once again the brilliance of his cognitive abilities. Please inform us of his latest words of wisdom at P.O. Box 7092 Provo, UT 84602.

BY GARRY TRUDEAU

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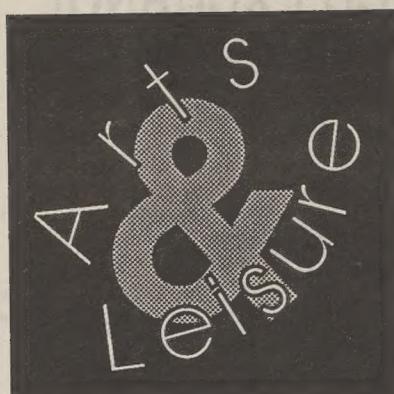
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at the Computer Fair on March 13 or 14.



FOR CHRISTMAS

BY ANDREW BAY

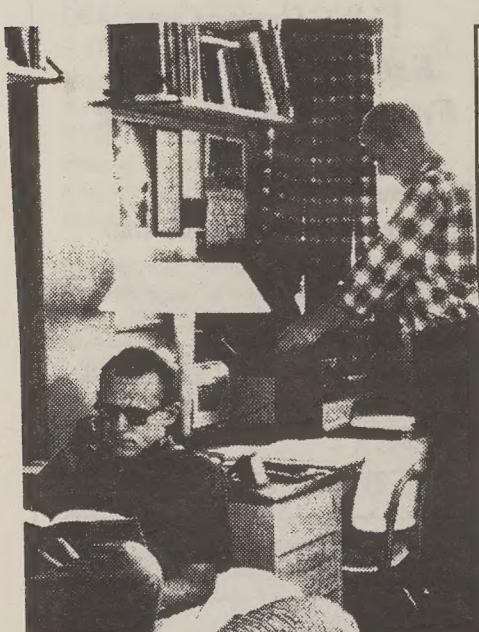
FOR CHRISTMAS TRICIA GOT A FIRE TRUCK THAT ACTUALLY SHOOTS WATER. MICKEY, THE LUCKOUT NEXT DOOR, GOT A HUFFY BIKE. AT THE PARK MICKEY RODE HIS BIKE WITH NO HANDS AND SMASHED Tricia's fire truck window and bent the whole thing in half.

Tricia said, "Mickey Thomas, you dumbhead, you've ruined it."

Mickey said, "So what, so-so-so what!"

With that Tricia hit Mickey's lip. He was only eight, but so what if he was only eight years old. Big deal. He's eight. Tricia's ten. If she has to play with him he can't talk like her mother. Enough of that eight year old mother talk. Tricia wants to play. She wants to put out fires. She wants to rescue cats. She's sick of mean kids. She just wants to help grown-ups squirt water on houses, whoosh, whoosh. Why doesn't Mickey want to let her play. Why can't Mickey understand ten year olds. Why is Mickey such a dumb boy.

Blood dripped from Mickey's lip. He was crying. Tricia felt real bad. She didn't like blood. Mickey had juicy red Christmas blood. Stop it, Mickey. Stop it doing that. Press it harder. Make it stop bleeding. Now, Mickey, now!



TOP TEN SUBVERSIVE BOOKS IN THE LIBRARY

BY BRENTON CHU

I COULD HAVE WRITTEN A BEGINNING TO THIS LIST, WARNINGS ABOUT THE UNTOLD DANGERS WE FACE FROM SUBVERSIVE BOOKS AND THEIR AUTHORS; BUT I FEEL THESE TITLES AND MY EXPERIENCES WILL MORE THAN ILLUSTRATE THE PROBLEM.

I can't describe the feelings I had when I discovered what my tithing dollars were buying. All I could do after reading the titles was to do what Joseph did with Potiphar's wife: run and never look back.

Before you read this list, I want everyone to know that these are all real titles found in the Harold B. Lee Library.

1. *Dating Your Mom.*
2. *European Rubber Journal.*
3. *Where the Wild Things Are.*

friend confided in me one day how she had suddenly and for no apparent reason become wild and immoral. I suspected a book. "What is your favorite book?" I asked her. She threw me to the ground and climbed on top of me. Smiling and with a crazed look in her eyes, she said, "Where the Wild Things Are, baby."

4. *S & M: Studies in Sadomasochism.*
5. *Temple Huston, Lawyer with a Gun.* Lawyers in general are not to be trusted, especially not if they are armed.

6. *Penguin Book of Socialist Verse.* I learned in high school that socialism is just another step on the road to communism. If you see a loved one reading this book, tell them it could, without warning, turn them into a

communist.

7. *Battles at the Bar.* A self help book on fighting while sloshed.

8. *The Headless Roommate.* I, like countless others, do not get along with my roommate. I drive him crazy with my habit of tapping my fingers on tables. "Stop it!" he yells and starts mumbling something about chopping off the problem. My fingers, I assume, but I can't take any chances, and neither can you.

9. *If I Ran the Zoo.* What every general reads before attempting a *coup de taut*.

10. *Hillbilly Realist.* Nothing really subversive here, just note the contradiction in terms. □

SUDDEN FICTIONS



SUDDEN COLORS

BY MICHAEL SMITH

YOU CAN'T IMAGINE WHAT IT'S LIKE TO BE OUT THERE WHEN THE SUN IS ZENITHING OR WHAT IT FEELS LIKE TO SEND AN EIGHT IRON STRAIGHT UP TO JESUS AND HAVE HIM SET IT DOWN NEXT TO THE PIN. GOLF IS ABOUT SUBMITTING, LETTING HIM PUT YOUR BALL WHERE HE MAY. IT'S PUREST COMMUNION. WHEN IT'S 3:00 P.M. IN JULY AND AUGUST, I CAN SEND AN EIGHT IRON CONFESSING TO HEAVEN, AND HE WILL KISS IT DOWN GENTLY, LEAVING NO BALL MARK. CRAIG SEEGMILLER. HE TAUGHT ME HOW TO GET OUT THERE, OPEN UP MY STANCE AND LET THE SUN IN. HE WON THE US JUNIOR AMATEUR THREE YEARS IN A ROW.

A year before Cherry Hills, at Winged Foot, the day rain wipes out the third round, Seegmiller is on the range, hitting nothing but eight irons. Clean, no divots. He's shirtless—in the rain. You don't do that. I get a bucket of balls and set up next to him.

He swings, grins and says, "Jesus, thank you." He's glistening, his swing smoothest gossamer.

"Seeg," I say.

Nothing from him, only the thwack of another eight iron and him saying, "Lord Jesus, thank you." He's found the groove. I see Nicklaus watching from the club house, staring.

The wind is up too, coming at us from the left, so I work on my long irons, hit them low, try to keep them from fading. Seeg is drawing the ball into the wind—eight irons, into the wind!

He turns to me and says, "Can you see it?"

I take off my glove and hit a two iron at a flag.

"The colors. It's beautiful," he says.

"Colors?"

"A kaleidoscope. Out there, can't you see it?" He follows through with an eight iron and lifts the ball up so it looks like the *Challenger* arching into heaven. "Sweet Jesus," he says. "Can you see it?"

"Pretty shot."

"The colors!"

I think he's seeing a rainbow. "Rainbow?" I say.

"Sweet Jesus, no," he says. "A cathedral. Our Lord Jesus in stained glass. In the sky. My eights are clearing the sky and revealing Jesus."

His waist is the center of a cork screw rotating right and then left, his hands more deft than a diamond cutter's. Each follow through leaves his right foot poised on point, ready for the photographers. Seeg is doing what God has made him for. He's found it.

Nicklaus is still watching. He moves closer—in the rain. The TV people are setting up to ask questions. Word will get out that Seeg is crazy, but people who'd say that never played a day in their lives. Nicklaus won't say that.

Can you imagine that? Can you imagine hitting a bucket that clean? □

THE DAY I CONTEMPLATED IO

BY JILL HEMMING

THE COWS CAME HOME AND MOOED IN MY EAR THAT COWS HAVE COME TO KNOW SELF BY GRAZING ON LIVING THINGS—NOT ONCE, BUT DAILY, AND ALL DAY LONG RECHEWING WHAT THEY bit off yesterday. They willingly let green stain their tongues; let it become a dribbled part of the white curled hair on their chests, all the way down to their forelegs.

They said I could learn to love the coming of days each again and again exactly the same; that "moo" would become my own—a universal cowdom to call me home at the last day. They held a conviction that the language of the forecows had held its pertinence, its power and that generations of cows could meet in a field and find communion.

I nibbled a blade of grass as I listened and determined that green is the source, the force in their loose-hipped rambling—that tipsy juice that fills their veins. And I wanted to believe that pasture is the world; to fall to all fours and to speak in a given voice that never changes—that moves like water, like gravity, like green in spring.

I looked at them: at their shaggy edges at the ears, at their heavy-lipped chewing and eyes like marbles. They gathered around me, close. Heavy breathing. And their gentle moans seemed like a call to Eden, where cows are never, never beguiled by serpents. Their noses surrounded me like floating pink pincushions—moist and slightly trembling. Could I receive moo and the pasture? Could I chew the same mouthful again and again?

NICOLE PINNELL JACKSON: PLAYING IN RUSSIA WITH LOVE

BY VIVIAN HARMER



LAST DECEMBER WHEN THE ENTIRE BYU COMMUNITY CELEBRATED TY DETMER'S NATIONAL RECOGNITION FOR football, another BYU student gained international recognition in her field with comparatively little acknowledgement from her fellow students. On March 16, we will have the opportunity to correct this oversight.

Nicole Pinnell Jackson is a sophomore music student from La Crosse, Wisconsin. Her father is a music history professor, and she grew up loving music. In the fourth grade, she decided she wanted to play the violin; but because her sister was already playing the violin, Nicole chose the cello. Determined to win a public school competition for the most practicing, Nicole was devoting three hours a day to the cello by the time she reached the sixth grade. (She won the practicing prize.) Currently, Nicole practices about four hours a day, is principal cellist with the BYU

Philharmonic, and substitutes with the Utah Symphony. Last summer, as part of the elite American-Soviet Youth Orchestra, she toured Europe, the United States, and the Soviet Union with the group.

The American-Soviet Youth Orchestra was founded in 1988 by two of the world's most famous music schools: the Conservatory of Music at Oberlin College and the Moscow State Conservatory. The group tours every two years and is comprised of the finest student musicians in the USA and USSR. The musicians range in age from seventeen to twenty-four years old. Barbara Bush and Raisa Gorbachev serve as honorary chairs. The orchestra performed twenty-five concerts in eight countries and twenty-one cities in the Soviet Union, Europe, and the United States during July and August, 1990.

Nicole auditioned for the orchestra in 1988 and learned last May (while touring with the BYU Cham-

ber Orchestra in Europe) that she had been selected to join the prestigious group which consists of one hundred students (fifty American and fifty Soviet), and only five American cellists. Most were graduate students at major conservatories who will go on to have careers as professional musicians.

The orchestra's repertoire consisted of over twenty major works, including symphonies by Dvorak, Berlioz, Brahms, and Shostakovich. Of conductor Leonard Slatkin (musical director and conductor of the St. Louis Symphony Orchestra), Nicole said, "He was amazing. He really brought everything together musically for us. I memorized my music so I could watch him all the time during performances because he was so incredibly expressive."

As a member of the American-Soviet Youth Orchestra, Nicole stood for an hour in a bread line (just to see what it was like), got food poisoning twice, walked through slums and palaces, visited small country villages and embassy parties, got "bounced" off of a bus in Moscow for not getting her ticket punched, shared chocolate with a custodian in Estonia, was overwhelmed by Red Square, and watched an anti-Communist rally. Nicole's advice to anyone who plans to tour the Soviet Union is, "Take cash, jeans, leather jackets, and chocolate—their chocolate tastes terrible."

I asked Nicole if playing with BYU's orchestras in the Harris Fine Arts Center was ever a let down after having performed in some of the world's finest concert halls; but Nicole said she enjoys the people in the music program here, and the emotional and spiritual unity found in BYU orchestras brings a wonderful element to the music. This unity is different from what she has experienced in other orchestras, and Nicole believes it is unique to BYU.

Nicole will be performing at a student recital on Saturday, March 16 in the Madsen Recital Hall in the HFAC at 4:30 p.m. She will play Beethoven's "Sonata in A Major for Cello and Piano" with BYU faculty pianist Dian Baker and Shostakovich's "Concerto Number One" with Stacy Gilchrist at the piano. Nicole's recital is free. Don't miss this chance to see her. □

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THEATER

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Feb 20-March 30, *Daddy's Dying...Who's Got the Will?*, Egyptian Theatre, 8pm Thurs-Sat, 7pm Sundays, call 649-9371.

Feb 21-April 15, *No Time For Sergeants*, comedy, Hale Center Theater, \$8, \$10 for reserved seating, call for reservations, now! 484-9257.

March 1-25, *Backwoods Romeo*, Fridays and Saturdays, 7:30 pm Valley Center Playhouse, Lindon.

March 14-17, Preston Jones's, *Lu Ann Hampton Laverty Oberlander*, a comedy, Babcock Theater, 8pm, March 17 at 7pm, matinee March 16 at 2pm, call 581-6961.

March 21-23, 26-30, *In the Burning Darkness*, Margetts Arena Theater, HFAC, 7:30 pm, tickets call 378-3875.

March 21-April 7, Lillian Hellman's, *Toys in the Attic*, Thursdays-Saturdays at 8 pm, Sundays at 7 pm, Walker Hall, Westminster College, call 583-6520 for info.

Mar 15-May 6, *The Lion, the Witch, and the Wardrobe*, Salt Lake Repertory Theater, call 532-6000 for times.

April 5-May 25, *Baby*, Broadway Musical, Sundance Institute Screening Room, call 225-4100 to make reservations, now! \$10.

THEATER GUIDE

Babcock Theater, 300 S. University, SLC. Tickets: Fri&Sat \$6, weeknights \$5, 581-6961.

Egyptian Theater, Main Street, Park City. Tickets: 649-9371.

Promised Valley Playhouse, 132 S. State St., SLC. Tickets: \$5, 364-5696.

Hale Center Theater, 2801 S. Main, SLC. Tickets: \$4-\$7, 484-9257.

Pioneer Theater Company, 1340 E. 300 S., SLC. Tickets: \$8-\$18, 581-6961.

Provo Town Square Theater, 100 N. 100 W., Provo. Tickets: \$3, 375-7300.

Salt Lake Acting Company, 168 W. 500 N., SLC. Tickets: Fri&Sat \$17, T-Th \$14, 363-0525.

Salt Lake Repertory Theater (City Rep), 148 S. Main, SLC. Tickets: \$6.50 & \$8.50, 532-6000.

Valley Center Playhouse, 780 N. 200 E. Lindon. Tickets: \$4, 785-1186 or 224-5310.

MUSIC

March 13, Studio Y Live with special guest, Sam Cardon, 7:30 pm, Madsen Recital Hall, free.

March 14, Modern Mandolin Quartet, Madsen Recital Hall, 7:30 pm, tickets call 378-7444.

March 15, Fattburger, New Age Jazz Concert, 7:30 pm, ELWC Main Ballroom, tickets on sale March 4, Music Ticket Office HFAC.

March 17, Barley Bree, Ireland's top folk group performs with the Utah Symphony, Symphony Hall, SLC, call 533-5626 for info and tickets.

March 18, Living Colour, 7:30 pm, State Fairpark Coliseum, tickets at Greywhale CD.

March 19, Iron Maiden w/ Anthrax, Salt Palace, 7:30 pm, tickets at SmithTix.

March 20, Neil Young, Social Distortion, Sonic Youth, U of U Huntsman Center, 7:30 pm.

March 21, Concert Choir, Mack Wilberg Conductor, 7:30 pm deJong Concert Hall, tickets \$3 for students in Music Ticket Office,

HFAC.

Mondays & Wednesdays, Joseph Smith Auditorium Organ Recital Series, 12 noon, JSB Auditorium, free.

Weekends, Live Music at the Pie, Pie Pizzeria, Provo, 9-midnight, cover \$3, gets you hot live music and food.

Temple Square Concert Series All events begin at 7:30 pm; admission is free.

March 13, National Federation of Music Clubs, Piano Recognition Recital.

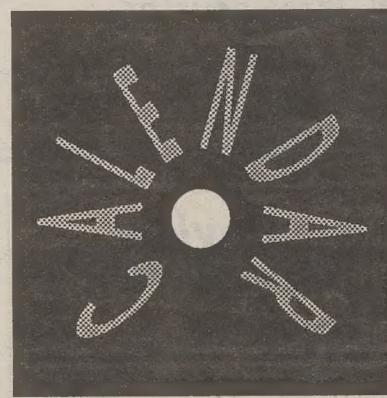
March 14, University of Utah Wind Symphony; James Jorgenson, director.

FILM

Cuban Film Festival— Cinema from revolutionary Cuba, Thursdays, 6:30 pm in Orson Hall Auditorium at U of U, Free, call 575-8211.

Mar 14, *Parting of the Ways*, Describes the emotional trials of a family divided by self-exile and allegiances to the Revolution. Varsity I Shows at 4:30, 7, 9:30.

March 15-20, *3 Men and a Little Lady*. March 15, *Teenage Mutant Ninja*



Turtles, 11:30 pm.

Varsity II Shows at 7, 9:30.

March 15-18, *Rescuers Down Under*.

International Cinema

March 12-16, *Stalker* (Russian), *Electra* (Greek), *Engle Aus Eisen* (German).

March 19-23, *Chinese Roulette* (German), *Mystery of Picasso* (French), *The Dead* (English). Call 378-5751 for show times.

Movies 8

Now showing: *The Rescuers Down Under*, *Ghost*, *The Rookie*, *Mermaids*, *Look Who's Talking Too*, *Memphis Belle*, *Quigley Down Under*, *3 Men and a Little Lady*, \$1.50, call 375-5667.

Cinema in your face

March 8-17, *Allegro Non Troppo*, call 364-3647 for show times.

Cinema Guide

Academy Theater, 56 N. University Ave., 373-4470.

Avalon Theater, 3605 S. State, SLC, 226-0258.

Cinema In Your Face, 45 W. 300 S., SLC, 364-3647.

Carillon Square Theaters, 224-5112.

Cineplex Odeon University 4 Cinemas, 224-6622.

International Cinema, 250 SWKT, BYU, 378-5751.

Mann Central Square Theater, 374-6061.

Scera Theater, 745 S. State, Orem, 225-2560.

Varsity I, ELWC; Varsity II JSB, BYU, 378-3311.

DANCE

March 14-15, BYU Theater Ballet, 7:30 pm, Richards Building.

March 22-23, Mixed Grill, An evening of dance, Featuring the BYU Cougarettes and Contemporary Jazz Theatre, 7:30 pm, ELWC Memorial Lounge, tickets at the door, \$3 students.

March 22-23, International Ball & Ballroom Championships, ELWC Ballroom, call 378-2110 for tickets.

Mondays, International Folk Dancing, U of U Union Ballroom, 7 pm, free.

Tuesdays & Saturdays, Big Band Era Ballroom Dancing, Murray Arts Center, 269-1400.

Wednesdays, Israeli dancing, Jewish Community Center, SLC, 7:30-10 pm.

Thursdays, Industrial Dance Music, The Pompadour, 740 S. 300 W., SLC, \$4 cover, info: 537-7051.

EDITOR'S CHOICE

For all you with nothing to do this week, but don't have enough time to read through the whole Calendar, here is a simple, brief, easy to understand list of things to do. I make this list because I care about you.

1) *Allegro Non Troppo* at cinema in your face. A hilarious animated send-up of *Fantasia*. That fat Ebert character says, "What an inspiration!"

2) Einstein's Birthday Party, thrown by the Astronomical Society.

3) International Cinema, always worth your time.

4) Friday night poetry readings at the Bistro to Go in Salt Lake.

5) Preston Jones's comedy, *Lu Ann Hampton Laverty Oberlander* at the Babcock Theater.

"I took a course in speed reading and was able to read *War and Peace* in 20 minutes. It's about Russia." —Woody Allen.

SPORT SHOES ETC.

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REDISCOVERING AN AMERICAN PLAYWRIGHT

A CONFERENCE AND WORKSHOP



PROGRAM

9:00 Welcome, Introduction Gerhard Bach, BYU: "Rediscovering Susan Glaspell"

9:30-10:40 Mary Papke,

The University of Tennessee "Susan Glaspell—The Critical Response"

10:50-12:00 Linda Ben-Zvi,

University of Michigan "The Glaspell-O'Neill Connection"

12:00-1:30 Luncheon

1:30-2:50 Mary Papke/Linda Ben-Zvi, "Glaspell and The Feminist Literary/Critical Canon"

3:00-4:20 Graduate Student Forum Leslie Hill: "Susan Glaspell—Pioneer Then and Now"

Elaine Hawker: "The Loss of Language in *The Verge*" Kathryn Sonne: "The Madwoman in the Tower"

6:30-7:15 Gerhard Bach: "The Verge: Play and Performance"

7:30 Performance of *The Verge*, Nelke Theater

Reception to follow the performance

BRIGHAM YOUNG UNIVERSITY

March 16, 1991, Alumni House

Sponsored by

Brigham Young University—English Department, College of Humanities.

Honors & General Education, Department of Theater and Film.

For further information and registration call: (801) 378-3385 or 378-5053.

All events are free and open to the public.

Additional performances of *The Verge*: March 19 & 20, 3 p.m., Nelke Theater